

10-17-2005

The Semi (10-17-2005)

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the SEMI

connecting the campus
creating dialogue

WALKING THE TIGHT ROPE

An Interview with Dr. Mouw by Sophie Draffin



As the Fuller community prepares for the upcoming conference, "Jesus and the Jewish Experience," President Richard Mouw shared with the SEMI thoughts on the importance of this conference and the potential impact it can have on the relationship between the Jewish and Christian community. Dr. Mouw recognizes that the Christian world is divided between people who see evangelism as our sole purpose in interacting with the Jewish community and those who want to create a space where Jews and Christians can dialogue. At Fuller, we see the need for both, the need to walk the "tightrope" between dialogue and evangelism.

Concerning evangelism, Mouw recognized that sharing Jesus is "non-negotiable." "We have to talk about Jesus; we have to witness to Jesus, who he is. That's evangelism, and that can't be compromised." Though we cannot compromise concerning evangelism, that we can engage in dialogue with the Jewish community. Our need for dialogue is multi-layered. First, it is important to realize that "we have a lot to learn from the Jewish community." For example, we "need to know about the Jewish perspective on about two-thirds of our Bible that they often know more about than we do." We have a common heritage that we share, and we have the opportunity to learn with and from the Jewish community.

Additionally, dialogue is important because "there are 2000 years of horrible history between us" and "we need to learn historically how we've treated Jews." Only as we hear about this troubled history can we begin to seek reconciliation.

In addition to walking the tightrope between evangelism and dialogue, there is a third aspect of our relationship with the Jewish community: we all have a common cause. "We have a lot of things we could work on together, in a secular society." As a united front we can have a much larger impact on our secular society.

Mouw recognized that at Fuller "we walk a lot of tightropes," but that this is "one we need to walk." As we navigate this tightrope, we need to recognize the role that Messianic Jews play in the relationship between Jews and Christians. Unfortunately, the Messianic community is often marginalized. Many Christians think that Christianity has simply "replaced" Judaism, and that there is now "a huge gap between the new covenant and the old covenant." With this view, there is then no space for a Messianic Jew, someone who recognizes the importance of holding onto their Jewish heritage yet recognizes Jesus Christ as the Messiah.



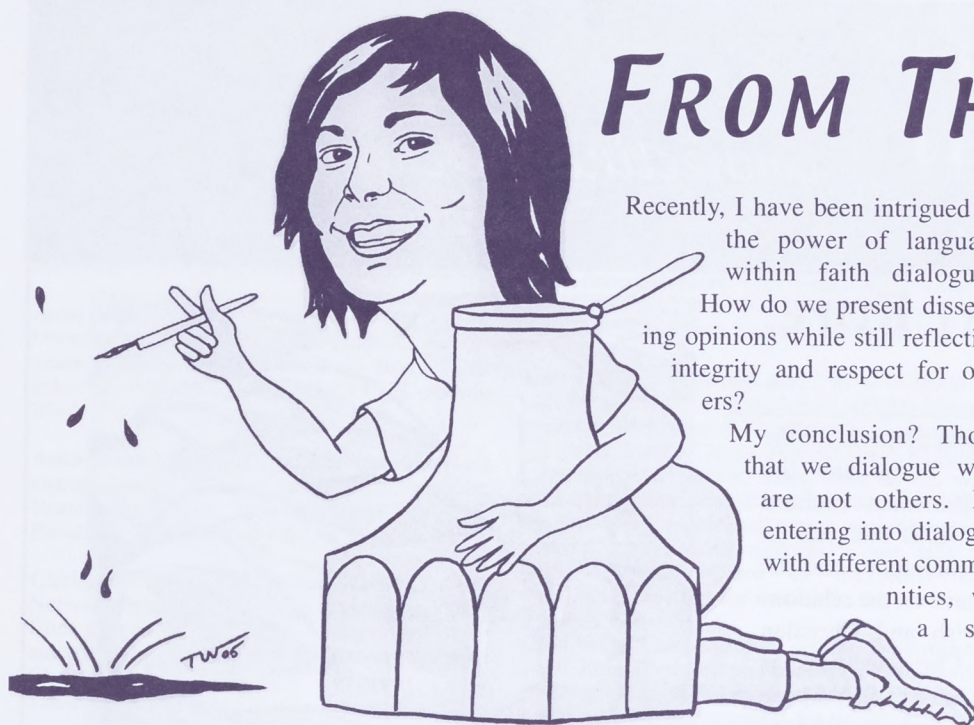
(For Image Credits See Page 8)

FALL WEEK 4
OCTOBER 17-21, 2005

In truth, it is Messianic Jews who play a crucial role in terms of our relationship with the Jewish community. "The Messianic Jewish community ought to be seen as the bridge." This community might make it possible for Jews and Christians "to understand each other." Part of our responsibility in this process is to begin to interact and dialogue with those in the Messianic Jewish community. That is one of the motivating factors of why Fuller is hosting this conference, "Jesus and the Jewish Experience." We need to raise our knowledge about Messianic Judaism.

In addition to being a potential bridge between Christians and Jews, the Messianic Jewish community in and of itself has a great deal to offer. This upcoming conference provides us with a unique opportunity to engage with our brothers and sisters. As we hear about their traditions and practices, this will only increase our understanding of who Jesus Christ, a Palestinian Jew, was and is. *To continue this dialogue email rjmouw@fuller.edu.*

Sophie Draffin is a third year MDiv student with a concentration in Youth, Family, and Culture. Sophie, beginning to think about life after Fuller, has begun by narrowing her job search to 11 states.



FROM THE 'WELL

Recently, I have been intrigued by the power of language within faith dialogues. How do we present dissenting opinions while still reflecting integrity and respect for others?

My conclusion? Those that we dialogue with are not others. By entering into dialogue with different communities, we also

enter into a relationship. Our language and posture must acknowledge and respect this relationship in order to facilitate true dialogue.

For the upcoming conference, the title "Jewish Evangelism" was considered but because this title did not reflect the needs of both communities within the dialogue, it, in the end, serves neither.

I commend the Messianic Jewish and Fuller communities for their perseverance in creating an atmosphere for authentic dialogue.

~Michelle Harwell
SEMI Editor

We would like to hear from you! If you would like to write for the SEMI or respond to something you've read, please contact us at: semi-editor@dept.fuller.edu.

New Perspectives on Jesus and the Jewish People

October 20 – 21, 2005

Co-sponsored by:

Chosen People Ministries and Fuller Theological Seminary

Thursday, October 20, 2005 – Open to Faculty, Staff, Students, Alumni and Guests

12noon-1:00 pm—Location: Payton 101

FREE Lunch and discussion with Faculty and Students

RSVP Required—email: ckelford@fuller.edu or call the ASC Office, ext. 5452

Dr. Mitch Glaser, President, Chosen People Ministries

Dr. Stuart Dauermann, President, Hashivenu

3:00pm—Location: Travis Auditorium

Lecture: Jewish Evangelism in the 21st Century

Dr. Mitch Glaser

4:00pm—Location: Travis Auditorium

Lecture: Toward a New Paradigm of Messianic Jewish Outreach

Dr. Stuart Dauermann

8:00 pm—Location: First United Methodist Church, 500 E. Colorado Blvd

FREE Musical Concert with special guest, Marty Goetz

Friday, October 21, 2005 – Open to Faculty, Staff, Students, Alumni and Guests

11:00am—Location: Travis Auditorium

Forum: Evangelicals and the Jewish People

Sherwood Lingenfelter, Provost & Senior Vice President, Fuller Theological Seminary

2:00pm—Location: Travis Auditorium

Forum: Relating to Jewish People in Professional Contexts

Richard J. Mouw, President, Fuller Theological Seminary

7:00pm—Location: Payton 101

FREE Shabbat Banquet

the SEMI
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creating dialogue

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Letters to the editor: The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

Announcements: Notices may be submitted to semi-ads@dept.fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreyssler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Ads" section and charged per word. All requests should be made through the ads coordinator at semi-ads@dept.fuller.edu.

Submission

Fall Week 6

Fall Week 7

Deadline

Oct. 17

Oct. 24

JEWISH FEASTS: A TIME TO REMEMBER

By Aly Zadunowicz

To observe the biblical feasts is to experience ourselves as there—at Sinai, in Egypt—experiencing what God's people experienced. Yet, we are part of something bigger: there is something profound about taking our place amongst those who have done this for centuries, as God commanded.

These holidays call us to enter in and, in doing so, to remember as if we ourselves were there. Indeed, the Jewish people continue to live this connection and to carry it from generation to generation.

Why discuss these feasts at a seminary? I see these as not simply "the feast of the Jews," but rather as "the feasts of the Lord," given to the Jews. A Christian's spiritual heritage is linked to them. In the feasts God invites us to stop, to remember, and to experience the timeless messages he seeks to instill in us amidst our busy lives. Jesus followed them, and that in itself gives us reason to consider them.

This year three major feasts, Rosh HaShannah (The New Year/Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Tabernacles) fall in October.

Rosh HaShannah (the Jewish New Year) is a term used for this feast, as it is tradition that on this day, creation was completed. In Torah, the day is called Yom Teruah (Day of Sounding the Shofar).

It is one's duty on Rosh HaShannah to hear the shofar blasts. Standing, we listen to three distinctive blasts, summoning us to appear before our God and King, much like the Jews standing at Sinai before the Lord. We stand and are called, as our people stood and were called. The sound also calls us to wake up from any spiritual slumber, to set ourselves right with God and others.

Thus, there is the joy of a fresh, New Year before the Lord of all creation: we eat apples dipped in honey as a sign of a good, sweet year. Yet, there is also a reflective tone, as this is the beginning of the Days of

Awe, when we are to examine our souls, come to repentance, and make amends as we can. This time culminates in Yom Kippur, The Day of Atonement.

Yom Kippur literally means "day of covering." It was the day when atonement was made for the high priest and the people through the shedding of the blood of a goat, without defect, on the altar before the Lord. Over one goat, the high priest would confess the sins of the people, and then send it out to wander the desert.

"In the feasts God invites us to stop, to remember, and to experience the timeless messages he seeks to instill in us amidst our busy lives. "

The other goat's blood was used upon the altar to make atonement (Leviticus 17:11). In the slaughter and guilt-bearing of these animals, we were to see the seriousness of our sins, and the mercy of God, as the penalty of our sin was taken upon these animals.

Without a Temple and sacrificial system, this day has been translated into a day of fasting and prayers of confession and repentance. Customarily, we wear white on this day, as a symbol of faith in the Lord's mercy, of him who abundantly pardons and makes our scarlet sins white as snow (Isaiah 1:18). There is no wearing of perfume or lotions, or of luxuries, such as leather shoes. The congregation stands and together confesses the "Al Chet," all sins, prayer.

One can quickly see the reflection of Jesus in this day, the perfect lamb used on

Yom Kippur, one a scapegoat who bears our sins upon himself, and one whose very

blood is shed in our stead that we may find forgiveness.

Just four days later, we enter the week-long celebration of Sukkot

(Tabernacles), which commemorates the desert wanderings of the Jews after being delivered out of Egypt, and reminds us of God's provision in the harvest.

A sukkah must have at least three walls, with a roof made of loose branches, reminding us of the temporary nature of the structure. Dwelling in the sukkah, we allow ourselves to be vulnerable, even as our ancestors were; rejoicing in the sukkah, we affirm that it is God who is our protection and our provision, even as he was to our ancestors.

During Sukkot Jews gather the four species: a citron, a palm branch, a myrtle branch, and a willow branch, as the Lord commands. These items are waved in all four directions, as well as upwards and downwards, acknowledging his presence everywhere, his provision, his goodness.

As we, as Christians, become caught up in our studies, our research and paper-writing, may we remember these messages—of new beginnings, of keeping our souls right with God and others, of the price paid in our stead, and of the joy of knowing that in the midst of vulnerable times, God is everywhere and is our ultimate protection and provision.

Aly is an MAT Fuller grad and works in the Office of Distance Learning. An east coast transplant, she looks forward to spotting signs of autumn here in Southern Cal.



TWO PERSPECTIVES ON MESSIANIC JUDAISM

On Oct 20-21, Fuller will host a two-day forum on the subject of Jewish evangelism. The speakers will be Mitch Glaser, President of Chosen People Ministries, and Rabbi Stuart Dauermann. They will represent varying positions on a spectrum of Messianic Jewish theology.

AN INTERVIEW WITH STUART DAUERMAN

By Britta K Phillips

You may have seen him wandering about the library, endlessly researching mysterious papers. Or you may have encountered a booming voice emanating from beneath a feathered fedora. Or perhaps you simply may have heard about "that Jewish guy" who hangs around Fuller for seemingly inexplicable reasons.



Yes, it's true. Jesus is not the only Jew on campus.

Rabbi Dr. Stuart Dauermann has a particular fondness for our library, as he attended Fuller for a good fifteen years, obtaining his PhD in Intercultural Studies in June 2004. He works as the long-standing Rabbi of Ahavat Zion Messianic Synagogue in Beverly Hills. He is also the professor of Spirituality for the Messianic Jewish Theological Institute, a developing seminary which holds summer classes on Fuller's Pasadena campus.

When asked to talk about the misconceptions Christians usually make regarding Jews, Rabbi Dauermann says, "We have to get beyond seeing these blunders as matters of technique." In our post-modern environment, simple concerns about what sort of language to use, such as the use of 'Messiah' instead of 'Christ,' are now inadequate to address our problems."

"Christians," Stuart continues, "make many 'blunders of assumption.' They are often unaware of their own supersessionism ('the Christian belief that Christianity is the fulfillment of Biblical Judaism, and that Jews who deny that Jesus is the Messiah fall short of their calling'),* and perspectives that negate the ongoing status of the Jewish people in G-d's plan and proclaim as a non-negotiable article of faith the certain perdition of fifty generations of Jewish forbears who never prayed to receive Christ. More than most people realize, the Christian perspective on the Jewish people and on Judaism inevitably extols Christianity at the expense of a defunct, inadequate Judaism. Any Jew savvy enough to hear this water under the ice is sure to reject such a religion that so slanders his own sancta and community."

Stuart adds that a Jew who "chooses Jesus" within this framework of ideas is "a traitor to his people. He's a narcissist concerned with his own soul's salvation and to hell [literally], with everyone else." Traditionally, Christianity has taught that Jews must forsake their own community for an antithetical theology that embraces Jesus as Lord of the Church but forgets that He is still King of the Jews, and that among the promises of God that are "Yea" and "Amen" are all God's promises to the Jews.

Since Justin Martyr in the second century A.D., who announced that "We, who have been quarried out from the bowels of Christ, are the true Israelite race," there has been a long-standing Church tradition of leaving the Jews for theological dead. Most Christians have no idea that many long-standing core theologies of community and salvation predicate their own validity on the demonization and nullification of the Jews and Judaism.

Another theological complication between the two faiths is the

AN INTERVIEW WITH MITCH GLASER

By Phil Chen



Dr. Mitch Glaser is the keynote speaker for the upcoming conference entitled *New Perspectives on Jesus and the Jewish People*. Recently, I had the privilege of interviewing Dr. Glaser about the upcoming conference. We talked for about an hour, and here's a bit of our conversation.

As an evangelical Christian, I found Dr. Glaser's claims about Jewish Evangelism to be challenging. Dr. Glaser claims, "I find that the most difficult challenge that Christians have in sharing the gospel with Jewish people is that many Christians believe that Jewish people have the same understanding of life, religion, and worldview as they do." According to Dr. Glaser, the Jewish people have significantly less of a concept of the personal nature of sin and the depravity of human beings. Instead, Jewish people believe that humans are born with both good and evil inclinations and it is through obedience to the law and penitence that humans enter a relationship with God. Hence, the concept of Jesus as a personal savior is foreign: for post-biblical Judaism salvation and sin are corporate, they are shared within the community. One begins to see the difference between Evangelical and Jewish perspectives.

Over the course of our conversation, Dr. Glaser introduced me to one of the conference activities, the Shabbat dinner. According to Dr. Glaser, Paul, in *Romans 11:5*, suggests that the Jewish remnant should continue to live a faithful Jewish life within the law as testimony to the covenant of Abraham. Keeping the Sabbath, says Dr. Glaser, helps him, as a Jew, to understand God, identify with him, and look forward to everlasting rest. To me, the glimpse of everlasting rest described by Glaser, seems akin to the Christian already-but-not-yet theology.

We spent sometime discussing the issue of Jewish evangelism. According to Glaser, most Jewish people fear that the acceptance of Jesus will force them to reject their Jewish culture. Dr. Glaser talked about his first exposure to the gospel of Jesus Christ. He was 19 and he first heard the gospel of Jesus Christ from his two Jewish friends. Dr. Glaser, who was raised as a traditional Jew in New York, suggested that there were two remarkable things he discovered in California when he was exposed to the gospel. First, Dr. Glaser discovered that Jesus was a Jew. Second, Dr. Glaser uncovered that the Old Testament prophecies were fulfilled by the New Testament. After these discoveries, and to this day, Dr. Glaser is able to claim, "To believe in Jesus is not giving up our Jewish identity."

Dr. Glaser, the president of Chosen People Ministries, shared about the organization. It started in 1894 by a Hungarian Rabbi named Leopold Cohn. Cohn heard a Presbyterian Jewish missionary preaching in Yiddish the gospel at lower east side Manhattan, which 70 years later would become the birthplace of hip hop. The ministry came to be called Chosen People Ministries

IT'S HARD TO DANCE IN SENSIBLE SHOES

By Elizabeth Smith

Upon coming to seminary, you may find yourself asked to share a bit about your spiritual journey. A lot. You may be asked at the beginning of many of your classes, during discussions with small groups and advisors, as part of the sharing and introduction period at seminars, gatherings and functions. You may find yourself growing more weary of the sharing than wearied by the journey itself. Some of us, of course, delight in the sharing and bask in the glow of each new opportunity to tell our tale. Some find it more an intrusion than an opportunity and more glare than glow. Some of us would just as soon skip the sharing thing altogether, particularly if you have more than one class in common with a basker.

But seriously folks....

As some of the more perceptive among you may have discerned by now, I am not inclined to distill my "journey" into profound or entertaining sound bytes to be shared with a group of strangers at the drop of a hat. Moreover, I suspect I'm not alone in my disinclination. I do agree that we can all learn from one another's stories, and each of us has a story that can teach and touch and enrich another's life, often without our ever knowing it. Certainly our stories, our lives, our journeys are meant to be shared, even as our burdens, joys, pain and wonder are meant to be shared. But, that profound human sharing—life to life, soul to soul—is not so much what is called for or delivered in the rote response to the oft-repeated "tell us a little about your spiritual journey." In the described context, that is merely an introduction to a monologue.

So, what are we to do then, those of us called upon to "share" and disinclined to spill ourselves out in two minutes or less? I propose a "semiphor" system: a pre-selected group of metaphors for seminary students asked to share their stories. Once established, these semiphors—simple 1-2 sentence metaphorical statements—would suffice when offered, as they would be understood to represent certain truths, and therefore preclude protracted painful tales, jumbled narratives, jangled nerves and the familiar deer-in-the-headlights expression.

I present a sample list:

- "My journey is more whitewater rafting than a lazy river cruise."

Meaning: It's rough, it's wild, it's an adventure. I've been bumped against some rocks, knocked out of the boat and nearly drowned once or twice, but I'm here and enjoying the ride.

- "I thought I signed up for a Carnival Cruise, but found myself on an icebreaker working off the coast of Antarctica."

Meaning: This is not where I thought I'd be and not what I thought I'd be doing. It's hard, it's lonely, it's difficult, but the work and the effort are worthy.

- "I used to think square dancing was enough, but apparently God likes to Tango."

"Like Moses on holy ground, I had to take my shoes off, just to move with the music."

Meaning: I never had to worry about what to do next. God called the shots from above and I knew all the moves and went through the motions, smiling at everyone he sent my way. Now, it's God and me; up close and personal and very intense. I have discovered God's passion and he has awakened mine. It's a little scary and sometimes I feel like turning away. Still, when he reaches for me, I take his hand and follow his lead, and know it will somehow turn out as he intends.

- "There are no wallflowers in God's School of Dance."

Meaning: I was quite content to stand on the sidelines. Just being there, listening to the music and watching the dance was enough for me. I could come and go as I pleased, stand and tap my foot or sit quietly in a chair, and occasionally ladle out punch from the bowl. Suddenly, God asked me to dance. I was sure he meant somebody else. I put my hand in his, and I've been a little dizzy ever since. I still

don't know all the steps. He never lets go, though, and never sends me back to stand on the sidelines.

- "It's hard to dance in sensible shoes."

Meaning: Practicality was my middle name and reason was my watchword. I worked with a plan, planned for contingencies and worked all contingencies according to plan. Everything had a place in the plan, including God. Then one day, God replaced the floor. The familiar footsteps were gone and the sensible shoes that worked on the old easy care surface got stuck and left scuffmarks on the highly polished dance floor. The familiar repetitive rhythm was replaced with a syncopated beat. Like Moses on holy ground, I had to take my shoes off, just to move with the music. I have to say, it's a very catchy tune. My sensible shoes don't fit the way they used to; or maybe, they never fit the way I thought they did. Anyway, they're not much good for dancing....

I invite you to contribute-to share-your own semiphors, so that we might all be the richer for them. Perhaps, together, we can build a library of reference-or at least a small collection-so that none of us is caught without words, and even the unwilling needn't be non-responsive when asked to "tell us a little about your spiritual journey..."

Elizabeth is now in her third year at Fuller and about one third of the way through the MDiv program. Her goal is ordination and a degree. Her hope is to attain her goal before mandatory retirement. Her journey continues. To respond to this article email: 2hisglory@cp.fuller.edu—subject "semiphors."



TWO PERSPECTIVES -continued from page 4

INTERVIEW WITH STUART DAUERMAN

difference in our community models. Stuart posits that belief and identity intersect "in opposite ways in the Jewish and Christian communities." Traditional Christianity places the base of belonging in belief. Within Judaism, one's previously existing identity as a Jew constitutes that base, especially when validated through practice. And, in Jewish life, one's personal beliefs are an intensely private matter, and are assumed to be under constant development.

(note: To explore more of Stuart's theology, please visit www.rabbenu.blogspot.com.)

*Wikipedia.com

Britta K Phillips (2nd year, SOT) is never at a loss for words, no matter how hard she tries. She is studying comparative theology/pop culture/many various arts/whatever she stumbles across in the pursuit of some sort of goal she has not yet, in any way, determined. And the surefire way to her heart, since you're all dying to know, is through ideas.

INTERVIEW WITH MITCH GLASER

because it is a ministry that addresses itself specifically to Jews, the "chosen people" of God. Chosen People Ministries sets out to create a place where within "the local assembly of believers...both Jews and Gentiles are encouraged to live together in unity while expressing their respective cultural distinctives."* The creation of such a community requires that Christians and Jews dialogue together about the differences and similarities between each identity. Fuller decided to host this conference on Jewish perspectives to dialogue with our Jewish brothers and sisters and to reach a greater understanding on ideas such as the ones Dr. Glaser and I were able to discuss.

* Quotation taken from the doctrinal statement of Chosen People Ministries, www.chosen-people.com

Phil Chen is not related to Yao Ming and he doesn't look like any of the 1.3 billion people in China.

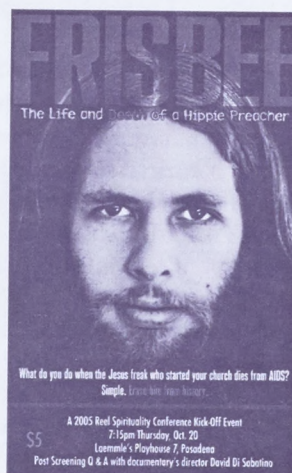
Margery's Tear Soup

*Fridays 12-1
Payton 101 or SOP Student lounge (when
Payton is not available).*

Come, Eat, Walk, Talk or Sit.

OCTOBER MANIA

By Justin Bell



Fuller students, faculty, and staff—beware! The month of October is a movie feast in and around the Fuller campus! And those caught uninformed may be blindsided by the plethora of cinematic delights. So, for your own safety, and the safety of your loved ones, please keep reading...

As part of Fuller's ongoing commitment to "finding God in the movies," Reel Spirituality (Fuller's creative encounter between the church and Hollywood) and the Brehm

Center for Worship, Theology and the Arts are partnering to bring you three exciting events this coming month.

The first event is a special screening of the documentary "Frisbee: The Life and Death of a Hippie Preacher," 7:15pm Thursday, Oct. 20 at Laemmle's Playhouse 7 (just three blocks from campus: 673 E. Colorado Blvd., Pasadena). The film highlights the life and ministry of Lonnie Frisbee, a man whose charismatic personality and spiritual giftings catalyzed both the Calvary Chapel and Vineyard church movements. Yet, his name has been all but erased from the history books after dying of AIDS.

The next morning, 8am Friday, Oct. 21 at the Directors' Guild of America in LA, will be Reel Spirituality's annual conference—a dialogue between Hollywood filmmakers, ministers, and theologians entitled "Reality: Fact or Fiction?" The event will explore the spiritual dynamic of the rise of our cultural obsession with documentaries, docu-dramas, bio-pics, and reality-based TV.

The third event is the 12th Annual City of the Angels Film Festival, Friday Oct. 21–Sunday Oct. 23, also at the Directors' Guild. This retrospective festival invites people from all faiths to come together and dialogue over our culture's primary text—film. With this year's theme being Divine Comedy: Spirited Laughter, the fest will feature 10 international films that navigate through the rich complexity of humor while probing some of our gravest social problems. The festival promises to be great fun. And with post-screening panel discussions with various religious leaders, academics, filmmakers, and critics, it also promises to help us discover how comedy plays an essential role in our spiritual lives.

For tickets, movie listings, or more information on these events visit: www.cityofangelsfilmfest.org and www.reelspirituality.org.

Justin Bell is assistant director of Reel Spirituality and a 3rd year MDIV student in the Worship, Theology & the Arts concentration. After graduation, he plans to slip into a slow apathy, join a bowling league, and rename himself "The Dude."



CAMPUS EVENTS AND ANNOUNCEMENTS

Laying a Solid Foundation for Ministry Conversation with Field Education Wed, Oct 19, 12-12:50, Payton 101B

For Women Only. Has gender played a role in how you have experienced Field Ed here or elsewhere? What happens in the field ed experience—both positive and negative—can contribute significantly to future choices about ministry. WCC is very grateful to Gwen Ingram, Director of Field Ed, and her staff for inviting our stories, hopes, and concerns about Field Ed.

Ministry Enrichment Seminar An Introductory Framework and Basic Skills for Faith-Based Conflict Transformation

Fri, Oct 21, 11-1, Geneva Room

A team from Christians Empowering for Reconciliation with Justice (CERJ) will present a basic skills training workshop that provides an introductory exposure to the various concepts and dynamics of conflict. It is designed to help participants begin to develop personal peacemaking and conflict transformation skills they can use immediately, while deepening their understanding of church community diversity so that they may respond more effectively to conflicts and differences. Exercises provide interactive skills applications. Role-play scenarios are utilized to provide a framework for practicing conflict transformation as one response to conflict.

Friday Night Music Series

Fri, Oct 21, 7-8, Coffee by the Books Patio

Join fellow students for good music and coffee. This week will feature Fuller's own Chris Koch.

Fuller Flea Market

Sat, Oct 22, 8-12, The Mall

ResCom and the International Students Office are sponsoring a Flea Market for the Fuller Community. Proceeds benefit the victims of Hurricane Katrina. Students may donate all proceeds or pay a \$15.00 donation and keep the remainder of the proceeds. For more information contact Krystal White at 584.5671.

SIS Celebrates its 40th Anniversary

Mon-Thur, Nov 7-10

Join us for the Missiology Lectureship, Workshops, Concerts and more! For further info on guest speakers, the schedule of events, and how you can be involved please visit our website: <http://www.fuller.edu/swm/40th>

Women's Small Groups

Are you interested in getting involved in a women's small group with other Fuller students? If so, contact Jennifer at jennpars@hotmail.com.

Security Notice--Bicycle Theft

This notice is to inform students that bicycle thefts are beginning to increase on the Fuller campus. Bikes locked with a coil type of lock are easy targets, as thieves can easily cut through the coil. If you park your bike on campus, we recommend using a more secure U-lock. If you witness any bicycle theft or suspicious activity near bicycle racks, please report it to the Fuller security office immediately, 584.5450 or security@fuller.edu.

Researching another country or culture?

Latourette Library of William Carey Int'l University, associated with the U.S. Center for World Mission, has many books on other countries, cultures and religions. Registered Fuller students, faculty and staff are welcome to use

Latourette Library free of charge. Located at 1530 E. Elizabeth Street (top floor), current hours are: Mon-Fri: 10-12 and 1:30-5:30 (except 5 on Fri), Sat: 11-5.

Tickets to Amusements Parks

Student Life and Services sells tickets to Disneyland (\$47 adults, \$42 for children 3-9), Universal Studios (\$35 for adults & children) and Legoland (\$33 for adults & children). Call 584.5435 for info.

Meet Fellow Chinese Students at Fuller

Fun, community, and spiritual support guaranteed! Contact Phil Chen at 833.7068 or pchen@zeroentropy.com.

Free Therapy

The Department of Marriage and Family at Fuller is offering ten free counseling sessions to engaged/married couples, or families who wish to improve their interaction patterns. For more information, call Kenichi Yoshida, associate director of academic affairs, at 584.5415. Space is limited. Not available to School or Psychology students at Fuller.

Free Therapy

The School of Psychology is offering free therapy to a limited number of students and their family members on a first come first serve basis. The therapy is provided by supervised students earning a doctoral degree in clinical psychology. This therapy is ideal for relationship issues, life transitions, personal growth, stress, sadness, anxiety, self-esteem, and identity issues. Duration of therapy will be determined by need, limited only by the duration of the academic year. For more information, Contact FPFS at 584.5555.



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The Services section of the SEMI is for announcing services and events not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.

SERVICES

Massage Therapy: You know those knots between your shoulder blades? You may not realize this, but there are special people trained in how to de-knot-ify you! You should try it! Professional massage therapist, part of the Fuller community, affordable rates. Susan Young 296.3245.

Mountain Retreat: Beautiful country-style cabin, 2 bedrooms (limit-6 persons), located in the Big Bear area, available to the Fuller Community. Rates, \$175/weekend, \$425/week, \$65/weekday. Non-refundable deposit required. Call John Hull 584.5312.

Auto Body Repair. 5 minutes from Fuller. Owned by family of Fuller graduate for 23 years. Discount! Columbia Auto Body. Call John: 323.258.0565. Located at 1567 Colorado Blvd.

Auto Repair. Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd, Pasadena. Call 798.4064 for an appointment.

Pasadena Tire: All major brands. New/used tires, alignment, brakes, struts/shocks. 1070 E. Walnut St. 795.7240. Mon-Fri 8-5:30, Sat-8-1.

J&G Auto Service: Complete auto repair. Brakes, tune-up, mufflers. Certified Smog Station. 1063 E. Walnut St. 793.0388. Mon-Fri 8-5:30.

Christians Need Cars too! SIDCO Auto Network International serves students and staff from churches, seminaries, colleges and mission organizations. 35 years of serving only the

Christian community. Please Call 1.800.429.KARS (5277).

Rings, Diamonds and Things! Walter Zimmer Co. is a wholesale jewelry manufacturing design and repair business founded in 1917 in downtown Los Angeles. Call Walter's son Mel, or his grandson, Ken, at 213.622.4510 for information. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Mel is a longtime member of Glendale Presbyterian Church and is involved in prayer ministry there.

Need Money?? Act Now!! Giving Rates to Giving People. Rates as low as 1.95% offered exclusively to the Fuller Community. If you are a home owner considering the following: A Home Loan, Refinancing, or Debt Consolidation call today to speak with a recent Fuller graduate ('05) and receive your free consultation in minutes. Call Brian DeHaan @ 512.7227.

Considering home purchase, refinance or debt consolidation? Call Fuller alum Laurie Lundin at P.L.C. 403.9090 x206. 'Whatever you do, work as working for the Lord' (Col. 3:23)

Can you come out and play? Metro Kidz is a mobile outreach to Pasadena's neighborhood children. Wed, Thur & Fri after school, we share the good news of Jesus in local parks through skits, music & games. Tues, Thur & Fri, we visit elementary schools to ease teachers' days by providing lunchtime recess activities and making friends with students. Come take a look! Contact Carol at 817.4860 or carolc@lakeave.org for more info.

Prayer Retreats every month! Come enjoy a Quiet Day prayer retreat at Church Of Our Saviour Episcopal Church, just a couple miles from Fuller. Quiet Days are from 9:30-12:30 one Saturday a month. Registration is \$10. Fall dates are Oct. 15th, November 19th, and December 17th. For directions or more information, please visit our website at www.churchofoursaviour.org or call 282.5147.

1984 Volvo Coupe (2 door sedan), 198k miles, \$500. Runs fine, well maintained (records available), good tires & brakes, AM/FM/CD, A/C, brand new fitted seat covers for two front bucket seats, clean inside and out except for one dent on right front quarter panel. Call Stevan del George at 673.8146.

Psychodynamic psychotherapy to assist in one's personal journey towards greater self-awareness, understanding and satisfaction in life. Focus is on exploring and processing the underlying dynamics of the issues presented, in an atmosphere of safety and support. Day, evening and Sat-AM availability. Sliding scale. Call Hildy DiMarzio, LCSW, at 945.0249.

Psychology Research Problems Solved! Fuller SOP PhD alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods chapter tune-ups. Survey development. Provides multivariate data analysis using SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final orals defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff, PhD. 310.640.8017. Email tgranoff@lm.u.edu. Visa/ Discover/ MasterCard/ AMEX accepted.

JOBS

Actors needed for clinical training role-plays at FPFS. Paid position. Need to be available for at least 10 weeks. Openings available on Mon and Wed 3:30-5 and Fri 8-2. For more information, please call Kendra Nickerson at 584.5593.

Enthusiastic excited ambassadors of FTS! The Marketing Department of the Office of Development is currently reviewing resumes for the Tele-Relations Associates Team. You will represent Fuller to our Alumni and Friends, forge new relationships and participate in ministry from a new perspective. Our team is articulate, friendly, punctual and enthusiastic about their position. We are also in need of persons who are bi-lingual Spanish and/or Korean! If interested please come to the HR office for an application or contact LaNita Monroe in the Office of Development at 584.5344 or by e-mail at lanita@fuller.edu.



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Front Page: *Emunato*, by Britta Phillips, courtesy of artist. The original image has been rotated with permission from the artist for aesthetic purposes. We recognize that the Hebrew text is, therefore, not correctly formatted. The Hebrew text, from Psalm 100:5, reads, "the Lord's goodness lasts forever, and from generation to generation his faithfulness belongs."

Page Three: *Prayers at Sukkot* courtesy of www.bibleplaces.com, and *Wailing Wall* by Jeffery Rose, courtesy of photographer.